

godliness, Is found here. Here also is found, along with the condemnation of evil in others, confession of the evil in one's self, of the little darkness that lurks unnoticed within because the light of God is not accepted fully. Faith in the ultimate success of goodness and the trust In God that refuses to be shaken by trial are found here. Love for all creation because at the heart of It all is One; and patience with the world and its ways because that Is how it Is made; and with the body and Its weaknesses because that Is how the body is made; these are also found In these sayings. The beautiful conception of the love of God as a transcendental prototype of the love of man and woman finds utterance In many of these sayings. The utterance is sweetest In the words of Sister Mahadevlakka. In short, all the many moods of man's heart and mind in the presence of the godhead, in the approach to realisation, the struggle upward and the falling back are expressed here with the simplicity and directness that come of actual experience.

The Virasaiva movement made a great experiment. In revulsion from a dead formalism which seems to have been the prevailing feature of popular religion in those days, it emphasised the share of the mind and the heart in anything worth the name of religion and Invited all people to realisation. As the inevitable consequence of its conception of the godhead It Ignored difference of sex and difficulties of caste. It threw open the doors of religious life to all and refused to recognise the priestly

class as a neces-
sary intermediary between man
and God. It is true
that It did not move the whole
nation from the